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Mr. J. H. ...
Manila, Oct. 22/1901
SAMPLET I.

VEXATA QUÆSTIO

OR

WHAT SHALL WE DO WITH
THE FRIAR?

A BRIEF SKETCH OF THREE CENTURIES
OF HISTORY IN THE PHILIPPINES

BY

W. BRECKNOCK. WATSON.

PART I.



MANILA

IMP. "AMIGOS DEL PAIS", PALACIO 258.

1901

VEXATA QUÆSTIO

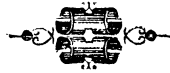
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Breckonck - Watson, W.

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TO
HIS HOLINESS LEO XIII
THE COMMON FATHER OF ALL THE FAITHFUL
IS THIS SMALL TRIBUTE
OF DUTIFUL
AFFECTION
DEDICATED BY THE AUTHOR
AS A
DROP OF CONSOLATION
IN THIS
BITTER HOUR OF TROUBLE AND TRIAL



LONG LIVE THE POPE!





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INTRODUCTION.

THE XX Century the age of savants, of free and unlimited educational facilities, and yet in what ignorance do we not find thousands around us, of things, not of to day or of yesterday, but of things, boasting of an existence uninterrupted for centuries, of an existence worked out in all points of the compass, in all parts of the world. It is beyond the comprehension of mortal man that there are so many of our fellowmen who live in absolute ignorance of the nature and work, and the result of the work of those institutions known as Religious Orders and Religious Corporations; institutions whose retention or expulsion from the Philippines forms the one great question of the day in these islands. And yet this ignorance does exist, and in a lamentable degree. To such unlearned ones then, I propose to direct these few remarks on a subject of vital importance to the natives of these islands, to the Nation that has undertaken the duties of governing them and to all who are in any way interested in the betterment of their fellow beings and the advancement of christianity in the world.

The Religious Orders, and especially those whose representatives form the bone of contention in the Philippine Islands commenced their existence in remote times. In the first century of the Christian Era Rome became, and has ever since remained, the centre of positive Christianity. Kings and Emperors, members of the nobility and other influential persons became christians and swelled the ranks of the young Church. However, dying paganism died hard

and the manners and customs to which it had given birth and which it had fostered, still continued to exist in a greater or lesser degree. The Church's mission on earth was the eradication of all these heathen influences and the implanting of the Cross of Christ where the pagan dieties had, in former times, held sway. To perform this great duty of reconstruction, the Church, inspired by the Holy Spirit promised by our Divine Lord, divided its army of spiritual conquest into three principal divisions: the martyrs, the teachers and confessors, and the monks. The martyrs who should, with their blood, water the soil in which the seed of the gospel was sown but found a lack of that fertilizing and inspiring example given to the world by the divine founder of our Holy Religion and by so many thousands upon thousands of his devoted followers in all parts of the earth; the teachers and confessors who should go into the byeways and hedges and call in the people to the banquet prepared for them, and the monks, friars and nuns who by their labors and example should preserve and dispense to the poor and ignorant all those things necessary both for the body and the mind. Regeneration was what was, in those early ages, so greatly needed, and to the monks, friars and nuns was this enormous task entrusted.

Monasticism as a system began to take shape about the end of the early christian persecutions, and arrived at its perfection about the 6th century. It was a manifestation of an idea as old as the Church itself. There had always been those who sought to gain spiritual perfection by renouncing the world and consecrating themselves wholly to lives of mortification and self denial. About the 3rd century these ascetics formed themselves into communities, and later on they withdrew into desert places, to live in peace and prayer away from the world. St. Anthony, who lived A. D. 271-356, is looked upon as the founder of monasticism. At his death his disciples continued to increase in numbers and to spread abroad, carrying with them the principles of the system. So rapidly did they increase that at

close of the 4th century Egypt, to which country they had flocked, was covered with monasteries. From this cradle of self-sacrifice the spirit of monasticism spread throughout the whole of the then known world. From these centers the Church received some of its ablest and most powerful workers.

The monks devoted themselves to the cultivation of the soil and to various trades in which they instructed the people. They also opened schools for the young and gave instruction in all the then known sciences and arts to all who desired to learn. These institutions gathered up whatever goodness and worth was left by the paganism which was fast fading away before the onward march of civilization. In the midst of the social chaos of the times these monks, banded together in monasteries, were sheltered from the raging floods of war and tumult which swept Europe from end to end. Their centers became storehouses for everything that would be necessary to rebuild the social edifice. Valuable records and writings were carefully preserved, arts and sciences were learned and fostered, so that when Europe eventually emerged from the terrors of the onslaughts of the barbarians it was left to the monks to perpetuate the knowledge that they alone held. It is impossible to conceive what would have been lost to the world but for the existence of these bands of self-sacrificing men during the "Dark Ages."

In later years we find the monks, in times of comparative peace, zealously raising up monuments to the faith in the form of most magnificent cathedrals and churches which are to be found all over Europe. They engaged themselves likewise in works of art, painting, carving on wood and metal, sculpture, etcetra. They gave, likewise, to the world many of its greatest musicians and poets.

The invention of printing gave new impetus to the energies of the monks. They busied themselves in printing versions of the Scriptures in almost every language of the known world. Between the years 1455 and 1534 they published no less than 198 editions, of which 104 were the entire Bible. They pu-

blished 20 Italian, 26 French, 19 Flemish, 2 Spanish, 6 Bohemian, 1 Slavonic and 30 German editions.

They were the founders of many of the great universities throughout Europe, as well as numerous hospitals for the care of the sick and needy.

They were the missionaries to foreign lands, and in that capacity they accompanied and followed the numerous expeditions of discovery sent out from Europe.

Thus the modern world has to thank the ancient Religious for doing a duty to civilization that no other then existing organization could have done. Although in these times civil institutions exist that have taken in hand most of the work formerly carried on by the monks, yet there is still considerable scope for the labor of these communities.

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I

The positive history of the Philippine Islands dates from the year 1521. A careful study of the most conscientious historians on Philippine matters, makes it perfectly clear that when the ships of Magallanes, and later on, these of Legaspi touched these shores, the people inhabiting the land were in the very depths of the savage ages. Even Dr. Morga, a historian of doubtful integrity, whose anti-monarchical tendencies inclined him to exploit the savage peoples and claim for them qualities which their Creator had not seen well to endow them with, gives one the same impression, and although Rizal studied in every possible way (honorable or dishonorable), to magnify Morga's digression from the truth, their efforts have fallen flat, because so apparent was the savage condition of the Filipinos at that time that

it needs more than historical effusions to hide from the view of the studious thoughtful reader the black facts attested to by all the most authentic documents and scrupulous authors.

Barely clothed, and more often naked, revelling day and night in drunkenness, given to the practice of infanticide, holding virginity as a dishonor, having among them people who practiced defloration as a profession, ignorant of the value and uses of money, making use of men, women and children to pay debts, in continual warfare with one another and enslaving their prisoners, practicing wholesale murder of slaves on the death of a chief or important personage, adoring and sacrificing to rocks, trees, crocodiles and idols of wood; lacking religion, but having in its stead most beastial and absurd superstitions; without temples, monuments or even literature, although they possessed a species of written language. The only human ideas they possessed were adopted from the Chinese, Japanese and Borneo mahamedans whom they imitated after the manner of apes. This, historians tell us, was the condition of this people 340 years ago! when the missionaries planted the Cross on Philippine soil and brought to the benighted natives the true gospel. This first Cross, the shadow of that fatherly care and compassion which the Kings of Spain desired (1) to shower upon their new subjects, was planted by that explorer of immortal fame, Magallanes.

Some forty-three years intervened between the arrival of Magallanes, expedition which came and went without any practical result in the way of conquest, and the expedition conducted by Padre Urdaneta under the military governorship of Legaspi. This latter expedition brought to these islands the first members of the Religious Orders who established themselves here. These apostolic workers were Augustinians, Padre Urdaneta being one of the five. Urdaneta, the pivot upon which everything in the early history of the Philippines turned, recei-

(1) I say desired, for it is purile to claim that the Kings of Spain at that time did otherwise. But their desires were too often thwarted by the carelessness and stupidity of their representatives here.

ved his commission directly from Philip II, the then reigning king of Spain, who upon his assent to the throne determined to effect the conquest of the islands, and to thoroughly carry out this idea searched his kingdom for a person who could undertake this important task. Mere conquest was not in the mind of Philip II; he desired to conduct a spiritual as well as a temporal campaign and therefore sought a person who should be able to justify both his royal and catholic ambitions. His choice fell on the former servant of the crown, Urdaneta, who had some time before passed to Mexico, and his valuable assistance was therefore requested.

I cannot pass over this zeal of King Philip II without adding a few words of remark. English and American non-catholic writers seem to have made it an article of faith, that the Kings of Spain and all their official representatives, were imbued with the mere idea of conquest and aggrandizement. This accepted belief, however, is very far from the real truth of the situation. The reader must remember that in that period of time in which these events took place, the Catholic world, and especially Catholic princes, were imbued with an intense desire to spread abroad that faith to which they themselves were firm adherents. Spain and Portugal, Catholic countries, perhaps the most Catholic, with the military power they could then command, and the fervent ambition for discovery which was infused into the very souls of so many of their navigators, were in a position, which we might, in all truth, call the right hand of the Church militant: going on before to discover the many islands of the then unknown world and to subdue their savage and barbarous inhabitants, paving the way for the reception of the gospel: the first step towards their salvation and civilization. And thus Spain stand before the world to-day, as a Nation which, in centuries past, acted the part of the civilizing forerunner of the great commercial nations of modern times, who are little fit for civilizing other people and some of whom would be the better for a taste of that early civilizing

influence which Spain spread throughout the world. To judge a nation of three hundred years ago by what we consider the standard of perfection of modern times is, to say the least, unjust. In these days money, the commercial "sphere of influence" and the "almighty dollar" form the ideal of ambition; but commerce, although an item of importance in those days, it being a necessity, was not the only thing which inspired the energy exerted by the Spanish sovereigns, the rulers of a nation then at the zenith of its glory which had among its subjects many equally bold, intrepid mariners who performed feats undreamed of by other nations. On the other hand the Church, ever zealous for the salvation of souls, having built upon the ruins of pagan and barbarian Europe, the foundations of modern Christian society, gave for the purpose of extending the spiritual rule of the Gospel, all possible impetus to the zeal of the Spanish and Portuguese navigators and explorers, granting special privileges to Christian rulers who should comply with her requirements of civilizing and converting the natives of the lands over which they should exert their civil supremacy.

Spain was perhaps not suited to undertake the role of a colonizing power; she was a civilizer and where ever her beneficent christian influence has been felt the savage and barbarian have been raised from the low level in which they were found and placed far above that plane which divides man from beast. Nor is Spain alone in this respect; she is but one of the Latin nations who have proved their ability to perform what no modern nation is fitted for. "All we can credit them with is the conversion of millions to Christianity at the expence of cherished liberty": says a rabid anti-Catholic writer (1). To the eternal honor of Spain let us echo this a thousand times, for, of all the nations of Europe that have in their efforts to extend beyond their confined boundries, made colonies and forced their rule upon the natives depriving them of so-called liberty, she alone has given

(1) John Foreman.

them a something far more valuable than the world has to give: the Gospel of peace and goodwill, and this they retained and cherished till led away by the wiles of European free-masonry which like its Satanic Grand Master promised: "all this will give thee if thou wilt fall down and worship me." She alone of all the nations has gone forth into the world to seek the glories of discovery and conquest in conformity with the maxims of the gospel. A handful of mariners to discover, a handful of soldiers to maintain the peace and enforce the law, and a handful of missionaries who, armed only with the Cross and the gospel were the true conquerors and civilizers of the savage hordes with which the many island of the archipelago were populated.

Nor was Philip II the only Spanish Sovereign endowed with these Christian sentiments. Other Kings and Queens shared them and manifested them in their Royal acts; and, in fact, it was in years past the exception to find a Spanish monarch who lacked this great and noble aim. And the rulers were not alone in this but thousands of their subjects strove to outrival their Royal masters. "Our principal intention", wrote Isabel the Catholic, "was always that of inducing and "drawing the peoples of the Indies and converting "them to our holy Faith, sending them Prelates, Religious clergy and other learned persons to instruct "the people, and educate them, and to teach them good "manners."

This was in true accord with the actions of Philip II and his successors whose one purpose was the betterment of the people and not the exploitation of the new territory over which they held sway.

In that remarkable and wise code of laws known as the *Leyes de Indias*, book 4. tit. 1. law 1., we read: "Inasmuch as the principle end which inspires us to make new conquest is the preaching and extension of the Holy Catholic Faith, and that the Indians be instructed and live in peace and civilization; we order and command that before conceding new discoveries and settlements, orders be given that what

has been discovered be pacified and made obedient to our Holy Mother the Catholic Church,....“ Many other laws are drawn up in the same tenor; for instance, tit. 4, Law 1., disposes that the pacification of the people be carried out by means of peaceful trading; Law 2, that kind words and good example which is the best and most efficacious master, be used; Law 3, that the support of the clergy be laid upon the King and be not a burden to the indians; Law 5, commands that the clergy who have any intervention in the discoveries take great care that the indians be treated as neighbors; Law 8, prohibits war being waged against the indians without absolute necessity, and that anything be taken from them without payment; whilst Law 9 provides for the non-payment, on the part of the indian, of tributes if the peace of the natives depended on it. Well might a well informed writer (1) ask us: “Was there ever in this world legislation more beneficial and humane, and more conformable to the rights of the subjects of the crown? Could the Catholic Kings have carried out the conquest, evangelization and civilization of the indians by means more benign? Did the Kings of Spain sin in the manner of imposing their sovereignty upon America and the Philippines? These laws, rather than dictated by a secular monarch, appear to have emanated from a kind hearted Pontiff, inspired by an apostolic College, edited by a Council of the Church. In them the Kings of Spain appear and are revealed as the true fathers of the indians rather than as their sovereigns.”

In the early days this purpose of the Spanish Kings was carried out by their representatives here, although in latter years it has been sadly neglected, the Governors and other officials being mere agents of carpet-bag politicians who were too often heart and soul sold to freemasonry. Legaspi surely had not forgotten the cruel murder of Magallanes and many others of a former expedition, but yet we fail to find any single action of his which can be construed as a taking of

(1) P. Francisco Foradada, S. J.; *La Soberanía de España en Filipinas*.“ pág. 83.

vengeance for such cruel deeds. Force was used only in maintainance of peace and order. Everything was done, as all sensate and reliable historians tell us, to *draw* the natives and not to force them into what was to be a new situation for them. Juan Salcedo, so much slandered by some mean writers followed his grandfather's example, and far from leaving behind him a track of blood and fire, carried out his conquest with comparatively little combat, and much less slaughter. The history of the world has no conquest of territory to record to us in which less or as little force was used as in the conquest of the Philippines; and modern history will one day show us that what was performed with difficulty by the U. S., with some 60,000 men was done by a General, a Captain, and a handful of men by the early conquerors of the Archipelago. And this because the one came to bring peace and the other a sword; the one accompanied by a few friars who taught the people one noble idea, to love one another; and the other with protestant chaplains who labored but to subvert the too confiding native and rob him of his faith, teaching him and preaching to him an anti-Catholic, anti-Spanish doctrine which emanated from the depths of the masonic lodges.

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II

It was in his monastic retirement that Fray Urdaneta received the letter addressed to him by his Royal master requesting his assistance in the new expedition of exploration, conquest, and christianizing. The letter (1) was dated 24th. Sept. 1559, and laid special stress

(1) For the text of this famous letter see appendix I.

on his previous accomplishments, and also upon his skill as a navigator and astrologer and in everything necessary for the success of such an expedition in those days.

Urdaneta was, as has been said, the soul of the enterprise. Before him and his fellow companions was a vast field of labor: an immense field thickly overgrown with weeds and thorns, a moral chaos. These first friars found in these islands less than a million inhabitants, who were divided into innumerable tribes governed by rulers who had no more title of sovereignty than that they were enabled to impose upon the people by brute force and untold cruelties. The inhabitants formed a jumble of inferior races some more or less pure in blood, others intermixed; people speaking many dialects. They all lacked religion, in the proper sense of the word; they lacked morals, in fact they were wanting in everything that raises man above the level of the brute creation. The task that lay before the missionaries was therefore an arduous one, it was no sinecure. They and twenty-one other Religious of the same Order, who preceded the Franciscans and other Orders who followed in later years, were the true conquerors of the islands, the representatives of the crown. "Of little value says Comyn (1) would have been the valor of Legaspi and his worthy companions had it not been supported and consolidated by the apostolic zeal of the missionaries. They were the true conquerors, who, without other arms than their virtues, gave the Spanish King two millions more of Christian vassals." "Wherever one of our missionaries planted the cross of the Redeemer, writes Blanco Herrero (2) there Spain took possession of those territories and raised its inhabitants to the level of Christians, in the condition of subjects to the crown and Spanish subjects."

The desolate condition encountered by the early monks in Europe as an outcome of the general demoralization resultant upon the breaking up of the

(1) Tomas de Comyn,—Estado de las Islas Filipinas in 1810.

(2) Política de España en Ultramar, Madrid.

Roman Empire, the fearful devastation wrought by the Huns and other "scourges" who overran the European states was met with here by these first missionaries; the same reconstructive efforts called for there, were demanded here, and only such organizations as they represented, and such men, could hope to unravel the entangled skein presented by the morals and everything else connected with the Filipino indians here met with. One great difference however, existed between the two conditions. Dying paganism in Europe left behind it some good points worthy of perpetuating, some few whole stones in the ruins of the once mighty edifice of the Roman sovereignty. These good points, these stones, could be and were utilized by those early monks, who after a careful examination and trimming of them, used them in the construction of the grand christian edifice they erected on the ruins of Paganism. But here was to be found nothing but an immense pile of rubbish from whence nothing of service to humanity could be extracted. Here it was necessary not merely to lop off the dead branches but to cut down the whole tree and to plant in the land a tree that would bear fruit servicable to the wants of the people. This was the task that lay before these heroic men and this task they set about with a will and a determination to be found only in those who devote their whole lives to the service of God and their neighbors, a service which never has been and never can be performed by those whose minds are diverted with the business and pleasures of this world.

When once the fears of the indians had become assuaged and they had begun to look upon the Spaniards rather as friends than as enemies this labor commenced. One of the most difficult things they had to undertake was the establishment among them of the Christian laws of matrimony and the idea of the restitution of stolen property. The moral state of the natives inhabiting the archipelago was extremely low and the testimony of many ancient and reliable historians is that they lived rather as animals than as men, as regards their amatory ideas. The many tribes differed

somewhat in these customs but the underlying principle was the same throughout the whole group; they were bestial and had not the first glimpse of the civilized idea of matrimony. Thus the Friars had to undertake the most arduous task of instilling into the minds of these people, first the fact that they were men and not beasts, and then teaching them the duties that man, as man, is called upon, by his creator, to perform. To thoroughly appreciate the enormous task these apostolic workers found before them, a careful study is necessary, of the social condition and level of the people inhabiting these islands at the arrival of the first Spaniards. It is not possible here to branch off into the somewhat long but interesting subject, but any of my readers who wish more information on this point may find in the works of the Chroniclers and Historians of the events which took place in the early years of the Spanish occupation of these islands, sufficient material to assure them that this task was an almost insurmountable one, and one which only a Religious who had devoted his life to the service of his Divine Master could hope to accomplish. And so well did they succeed in this work that they blotted out from the greater part of these islands all traces of the truly bestial licentiousness that ruled here at their coming and built up in the width and breadth of the land, the real Christian family with all its duties and blessings. What a contrast these "benighted (!) islands" exhibit in comparison to India, Burmah, Malay Peninsula, Ceylon, Hong-kong and other colonial possessions of Great Britain, that proud, unparalleled colonizer: Here is to be found, thanks to the much despised "friar" the Christian family; but in the afore mentioned colonies —?—. Do they not teem with vice? Are they not hotbeds of unnatural sins? Sins *contra naturam* constitute part of the daily life of millions of native British subjects who have their streets paved and houses papered with BIBLES and to what effect. In five years one despised friar would accomplish more and better work than all the bibles poured into those countries in twenty years.

Restitution of stolen and ill-gotten property was another maxim which the indians found difficult to understand and accept. Among them existed no other right than brute force and violence and they were perhaps the most out and out thieves that ever existed: people who would rob their own fathers and mothers without the slightest consideration. They carried this principle of robbery to such an extreme that as says an ancient historian, they related the records of their robberies and those of their ancestors in their songs, sacrifices and other rites "as if they had been great and noble achievements" (1).

Very soon Manila, as a result of the good offices of the friars, was in a state of perfect security and by the year 1571 it was not necessary to carry arms. Steeped in ignorance, tired of continual warfare and the serving of innumerable masters, the indians gladly welcomed the efforts made by the members of the Religious Orders to give them a law, the law of the Gospel of peace; to give them one master, Christ. They looked upon them as their temporal rulers and sought their advice and assistance. With additional help the Religious quickly advanced further and further afield christianizing the natives and blotting out from their daily life the savagery to which they had been so long addicted.

It is truly difficult to properly appreciate the task undertaken and carried out by these heroic friars. Imagine the state of the country, leaving aside the moral condition of its inhabitants. It was a country without roads: overgrown with extensive forests, an evergreen tropical exuberance, almost impassible: a tangled growth of trees and plants among which man would seem but a pigmy: an ant crawling among the leaves of a rose bush. A country abounding in reptiles, some of gigantic size, in keeping with their forestal surroundings; a country continually rent by earthquakes and devastated by typhoons and other meteorological and geological phenomena and inhabited in parts by cannibals! A burning sun overhead; an

(1) Fr. Juan de Grijalva O. S. A. *Cronica de la Orden de N. P. S. Agustin* etc. lib. III Cap. XVIII. Pág. 133.

overawing solitude all around, broken only by the occasional chattering of the monkey or screech of a frightened bird. What a life it must have been for those poor missionaries, a living martyrdom: Living months and months without seeing a compatriot, without the possibility of speaking one's own language; think of it, reader! Did you ever think, when you have listened to tirades against the Philippine Religious orders, or have perhaps pronounced those very tirades, what these despised "friars" had to undergo to carry to these Filipinos the civilization which made them men? You who sit at home, comfortable, in your easy chairs, cigar in mouth, book in hand, surrounded by people of your own race, your own nationality, your own language; you who live amidst your own families, in your own home; think of the feelings of homesickness of those devoted servants of Christ who had gone to these benighted peoples and in such a country! 10,000 miles or more from home; living and toiling day by day, year in and year out, among naked savages; far away from civilized surroundings, civilized ideas, or civilized food. When next tempted to rail against the despised Philippine "friar" consider all this and think again.

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III

The work which lay before the limited number of friars was far greater than they could properly undertake and it therefore became necessary to augment their small number (1).

The Franciscans, the second Order to enter the field,

(1) The first Governor, the founder of Manila, petitioned for "more friars than soldiers" to enable him to govern that new territory inhabited by some thirty races of people, blood-thirsty, enemies of one another.

soon responded to the call for help. They were followed by the other Corporations existing here, the Jesuits, Dominicans, and Recolets, arriving in the order named (2).

But the beneficial influence of the friar was not confined to the mere preaching of the Gospel. What most honors the whole membership past and present of the Religious Orders is the intense zeal shown in the temporal as well as the spiritual welfare of their parishioners. To merely defeat and drive out the bad that was in them was not sufficient, for «Satan finds mischief for idle hands,» and when one devil is driven out of a man he roams around seeking other devils with whom he returns and re-enters the soul and «the last state of that man becomes worse than the first.» So to thoroughly carry out their christianizing and civilizing purpose they did their best to instruct their converts to occupy their time in the fields, in the building of houses, of churches, of structures of all kinds necessary. They taught them to be self-supporting and to build up happy homes around them. The few industries, (if the little then done by the natives in the way of manual labor can be classed as industry, that existed among the people at that time were copied from the Chinese and Mahamedan traders who visited and traded with them. These industries however were but crude as a rule, and moreover the connection with these anti-christian influences had to be cut for the moral protection of the indian and therefore the friar missionary, ever on the alert for his children's welfare, instructed them in industries which whilst occupying their time formerly spent in abject laziness, also gave them the advantage of money making.

As soon as the natives had become accustomed to living after the manner of civilized beings, the friars taught them the art of making lime, mortar and bricks, and of utilizing these materials in buildings

(2) Added to these may be named the Capuchins, Paulists, Benerdictines, etc., whose existence in these islands has only extended over a very few years.

and fortifications for the common protection against their enemies. They instructed them in the method of tilling the virgin and fertile soil, of utilizing the many streams of water that nature had provided. A case very much in point, relative to the great development of agricultural industries at the hands of the friars is the case of the island of Negros. This island up to the year 1849 was administered by secular clergy, and the rich productive soil was in the greatest state of abandonment. The crops reaped covered actual necessities only, and real agriculture as a sister of commerce was as yet unborn. Misery stalked throughout the land and everything was covered with poverty and vice as with a fog. But look at Negros just before the late revolution. Agriculture was an important industry, the people were trained to commerce, many rich estates were to be found on all hands, and all was prosperity. But what caused this sudden change?

Nothing more or less than that the friar—the enemy of progress—the peoples enemy—went there and raised the poor ignorant and untaught indian to the level of a self supporting citizen.

In 1849 D. Manuel Valdivieso Morquecho was made Governor of the Island. Knowing the advantages to be gained by so doing, this sensible governor aided the Recolet Fathers who founded the pueblos; and seconded them in all their efforts to civilize the semi-savage inhabitants. It was during his governorship that the famous Recolet, Padre Fernando Cuenca commenced to construct the roadway between Bacolod and Minulan: a way of communication highly beneficial to the Island. The Recolet Fathers then in charge of the missions paved the way for the immigration of many hundreds of people from the neighboring provinces of Antique, Capiz, Cebú, and Panay, at the same time drawing from the mountains the large number of natives who had fled there either to escape justice or seek shelter from the *moros* who so frequently attached those defenseless shores. The natives thus drawn once more to the seashores were speedily gathered into

settlements which in turn became *barrios* and eventually *pueblos* with public buildings of roughstone, some roofed with nipa, and others with iron and zinc; whilst the people who a short time before wandered helplessly and hopelessly in the mountains, lived again or for the first time in houses after the manner of civilized beings. And thus, year after year, labored these Recolets, these enemies of progress!, these enemies of the people!

Agriculture was what took the greatest strides in the advance of the colony.

The Recolet parish priests were at once, architects and builders of churches, convents, etc., and instructors in agriculture and all descriptions of trades and industries connected therewith. In proof of this make note of the following figures: In 1850 the population of the island numbered 30,000 distributed in 17 *pueblos* under the spiritual care of 11 native priests and six Recolets. After a period of 30 years, in 1880 the inhabitants already numbered 200,000, an increase of no less than 170,000; these were divided among 30 *pueblos* under the spiritual guidance of 30 Recolets and 2 native priests. In 1893 the inhabitants numbered 320,000, a further increase of 120,000, and an increase over the year 1850 of 190,000. By this time there were 42 *pueblos* founded and under the care of 47 Recolet Clergy, the native priests having fortunately ceased to hold ecclesiastical office in the island. Then as to industry. In 1880 there existed in the island 7 wooden sugar mills which served for the preparation of 3,000 *piculs* of sugar. In 1880 these ancient contrivances had disappeared and were replaced by 59 steam and 17 hydraulic machines and 495 mills driven by animal power. These served to produce 618,120 *piculs* of sugar. Whilst by 1893 the steam machines reached the number of 274, hydraulic 47 and those driven by animal power to 500. At the same time no less than 1,800,000 *piculs* of sugar were prepared for market. These figures alone are sufficient to prove the zeal of the missionary and to demonstrate the error of the affirmation that the friar was an enemy of the advancement of the people.

But let us continue a little. In regard to rice we find in 1850 a production of 10,000 cavanese. In 1880; 659,330 cavanese. In 1850, 2,000 cavanese of maize; in 1880, 153,840, whilst in 1893 there were 200,000. Tobacco: in 1850; 1,000 fardos; in 1880, 4,827; in 1893, 6,317. Hemp: in 1850, nil, in 1880, 12,322 piculs; in 1893, 16,740. Moreover in 1893 there were 23 tramways laid and 3 steam ploughs in use.

But why should I continue to pester the reader with statistics. That the much slandered friar should have brought about this, in one case alone, is an ample proof of his beneficial influence among the people. All the best laws and ordenances, all the best and strongest efforts on the part of the civil authorities could not have performed a tenth of this: one thing was to be found in the friar that the government lacked, and that was the kindly, fatherly, care and compassion found only in the hearts of those who have sacrificed self for their neighbor's welfare, of those whose sole desire was the raising up of the poor indian to the level of a self-supporting individual. Men of business with money at stake and demanding interest can often perform deeds of wonder in the instigation of industry and commerce among a self-supporting community. but among people whose most marked trait of character is their abject laziness the capitalist can exert but little beneficial influence. So it was here in Negros island where the efforts of the governors were only successful when seconded by the religious

The island of Negros, however, was not the only field in which the labors of the members of the Religious Orders bore such good fruit. These same Recolet Fathers having in view the welfare of the native, and of the country at large, succeeded, at the cost of immense labor and expense in converting an extensive tract of almost desert land into a fruitful vineyard. The want of water was overcome by the building of dams, etc, and every opportunity was given to enable the native to improve the land he hired and to reap a good sound profit from his labor. The same was performed by the other Corporations which held estates

in these islands and the very natural result of it all was, that a native or half-caste who wanted to rent a piece of good land, took, when possible, a portion of one of these estates, every parcel of which was in great demand. Apart from improving the land itself by means of irrigating dams and canals, and of machinery, etc, they introduced and cultivated new trees and plants teaching the people their uses and assisting them themselves in the labor of the fields. (1)

* *
*

IV

Out of the state of chaos in which the early missionaries found the country there gradually arose a new little world; out of the desert, a delightful garden, until to such a height of success did the efforts of the Religious reach that they converted the once benighted land into a veritable paradise.

Truly may it be asserted that every industry, art and science known by the natives at this present time is due to instruction given by those heroic and zealous friars.

Within twenty-six years after the arrival of Legaspi they had formed pueblos, opened up roads, made geographical studies, and maps of the country; written dictionaries and grammars of the different dialects spoken. In 1612 the Franciscans founded a printing establishment: an institution that Philadelphia could not boast of till 1668, Calcutta till 1780, Bombay till 1792, Sidney till 1795. In 1603 when the Chinese arose a second time

(1) It must not be inferred from this that the Recolets were the only ones to labor for the agricultural welfare of the country. The other Religious Corporations holding estates in this country have done a great amount in the same direction, especially the Dominicans who invested great sums of money for the betterment of the daily advancement of the indian in agricultural science.

against the legitimate authority of the Spaniards in these islands the friars, showing a patriotism little known in our times, voluntarily placed themselves at the head of the indians and wrought such a defeat upon the mongol hordes that no less than 23,000 of the enemy lost their lives in the futile attempt to destroy constituted authority and the Christian religion. Thus did the friars show that whilst soldiers of Christ they had not forgotten how to «render to Cæsar the things that are Cæsar's,» and show a patriotism that not 1 per cent of the methodist and other protestant missionaries in the Orient or elsewhere can boast of, or ever dare to put to the proof. It was the friars who chastized and practically blotted out the piracy which worked such ruin upon the exposed and barely protected pueblos of the coast. The friars built forts and fortresses in strategical points for the protection of the new christian subjects of the Spanish crown.

Innumerable are the names which might be mentioned of Religious who have gone forth into their spheres of labor inspired with patriotism as well as with faith, taking the cross in one hand and a sword in the other.

One of the most famous subjects in the list is the *Padre Capitan* as he was commonly known, Father Angustin de S. Pedro, a Recolet Father who made a great name for himself in his armed contests against the moros of Mindanao. Another Father, also a Recolet, P. Pascual Ibanez de Sta. Filomena fought valiantly and died honorably at the attack of Abisi, in Jolo in 1851. The assistance given by the members of the Religious Corporations on the occasion of the English attack upon and capture of Manila in 1762 is almost proverbial. The stratagem of Padre Luna, the *Guardian* of the convent of Manila at that time was almost without precedent; as was also the energetic efforts of the other Corporations on behalf of the integrity of their country. A notable record of one such an action lays before me as I write and I cannot forbear to copy therefrom a few lines to show the nature of the service so frequently performed by the Padres

for their mother-country and in the interests of the Archipelago.

«Scarcely had he come into possession of the pueblo to which he was destined by obedience, than, he heard the wailings and saw the tears of those many families who mourned the loss of some of their circle as a result of the onslaught of the infamous corsairs; and comprehending the lamentable situation, he understood the urgent necessity of remedying it and of inspiring the natives with courage.»

«Among many other vexations which this pueblo had sustained, he heard with profound grief the results of the acts of those bandits in 1782, in which year was reduced to ashes, almost the whole place, the church and parochial house were sacked and burned and all that was saved from the infidels was some robes and the image of the Blessed Virgin, the Patron of the pueblo.»

«In view of this imminent danger he immediately erected the groundwork of the actual fortifications which formed a quadrangle of 120 metres in length by about 80 in width and a metre thick in the wall, all of cement-stone known as «vitoca,» strengthened in its four angles by other bastions one of them with battlements and all with «aspilleras» so that in this manner the strength of the fortifications should be on the sea side. Within this fortification he erected the parochial house from its foundations and continued the work of stone of the church which had been commenced by his predecessor, P. Ambrosio Otero, all to the end that the people should be secure from the moros, should they make a sudden attack; and to avoid a recurrence of the catastrophe such as that of 1792, when the cleric D. Esteban de Castro was cure of the pueblo »

Seeing the necessity of artillery for the battlements, he besought the necessary arms and the Governor granted his request. A letter from the Governor to P. Bermejo is still preserved in the archives of the parish and is dated June 4th 1808, and directs the dispatch of 2 cannons of bronze of calibre 4, 2 of calibre 2, 12 mus-

kets with bayonets, 50 «piedras de chispa» with the corresponding compliment of arms, powder and munitions and 50 cannon balls; and for other pueblos like stores and munitions were sent. With these he was able to strongly fortify the place and beat off the moro attack.

From the first day to our own times the friars held posts of the greatest and most vital importance. They have been exceptionally brilliant in the literary world, and practically all the dictionaries and grammars existing or which have ever been written here in the languages of the country have been the works of the friars, and up till the beginning of the late century almost every work written on the Philippine Islands found its authorship in a friar of one or other of the Corporations. The friars were ambassadors to foreign courts, they were the architects and builders of the churches, convents, school houses, court-houses and whatnot; they built the roads and bridges, and penetrated into the mountain fastnesses to bring out the wild and savage tribes to the foot of the cross, and to the foot of the throne of the Spanish monarch. The friar was a judge among the people; a judge before whom those seeking justice and fearful lest they should not find her in her own house might lay their complaints with a sure knowledge of the affair being justly attended to.

He was the defender of the poor and helpless indians who had the ill luck to fall into the clutches of the Spanish trader or politician. He was the physician who without thought for self, succoured the sick and needy.

The patriotism of the friar has never been open to doubt and the deeds done by him in the defense and support of Spanish sovereignty are matters of historical fact. Then what is there of education that does not owe its inception to the Religious? What is there of good morals or of civilized thought that is due to any other cause than this same poor despised friar.

V

Much has been written and declaimed in the last three or four years on this subject of the education of the native. As a general rule the ideas expressed have been the opinions of bigoted anti-Spaniards who, to depreciate Spain in the eyes of the world, have written regardless of the truth, and have magnified mole-hills into mountains. One of the bitterest of these anti-Catholic and anti-Spanish writers, a *pobre diablo*, who, after drinking the soup of the friars in the various pueblos he visited, turns rounds upon them with set teeth, and would fain drink their blood, says.....«they (the archbishop and his subordinates) persisted in striving to keep the rising generations, as they had always done with the past generations, from the knowledge of anything further than christian doctrine.» (1)

In the face of the facts that have gradually come to light, (as the truth always will), this stuffed statement fades away. The vast majority of the natives have never, nor do they now, show any desire for education, and those few who did were always able to get it. When we consider that the natives outside Manila were as a rule agriculturists whose whole lives were almost entirely spent in the place of their birth, and who seldom went beyond the limits of their own pueblos, we begin to realize the utility of an education for them more than rudimentary. How many hundreds, I might say thousands, of the youths who studied Theology, Philosophy, Latin etc, in the colleges of

(1) John Foreman; The Philippine Islands; 1899, page 191. It should be remarked that this writer, in the first edition of his work, claims to be an earnest Catholic. Dean Worcester, who copies from Foreman's book some of the most drivelling paragraphs lays particular stress upon this fact. I leave it to the common sense of any one who has read Foreman's history, or what Worcester stoops so low to copy therefrom, whether a man whose Alpha and Omega is truly anti-Catholic and often anti-christian, and the ink of whose pen savors of Catholic blood shed upon the altars of Freemasonry, can be a Catholic, at least an honorable one.

Manila went back to their pueblos to follow their parents's footsteps in the fields, planting sugar and sowing rice! Even Foreman himself testifies to this.

To say that education was withheld is false, for few is the number of youths, male or female, who seeking it did not receive the pecuniary or influential assistance of their parish priest to enable them to receive a college education in the metropolis.

The question of the education of the natives of the Provinces has always and will always be a difficult problem. The Civil Government has taken up with zeal and energy the inspiration of its head and by the means of an army of imported teachers of both sexes, is about to try an experiment of doubtful result. Time will prove the advantage to the native.

In the year 1550 on the 17th July (1) Carlos V., Sent a dispatch from Valladolid, relating to the teaching of the Spanish language to the natives of these islands. In it he said that he had made a particular examination of the language of the natives and was satisfied that with even the most perfect of them it would not be possible "to explain well and with propriety" the sacred mysteries of the Catholic religion, and moreover that as there were so many languages it would cause much more labor for the ministers of religion to learn them well than to instruct the people well in the Spanish language. He therefore ordered that they should teach the Spanish language *to all who of their own free will wished to learn it*, and that the teaching should be *free of charge*.

Many other such laws and ordenances were published on this subject, and in one of the many Royal Cédulas dispatched we note one of the 20th March 1686, in which the King remarks that he is not surprised that the Filipinos had not learned Spanish, and that they only with difficulty deserted their primitive superstitions, when the Americans (of Mexico and latin America), of more capacity then they, with more means, with a powerful and constant current of christian

(1) Law XVII lib. VI, tit. I.

civilization, brought by numerous missionaries and an abundant European emigration, after two centuries, could not speak Spanish and were submerged for the greater part in idolatries, a thing which did not occur among the mass of the Filipinos although they were very superstitious, a quality possessed by numerous European people in spite of their many centuries of instruction. (1)

But as a matter of fact, the promotion of the teaching of Spanish among the natives is "due much to the Augustinians (2). In the acts of the Order of San Augustin in the year 1596 is the following significant clause showing the will of the Provincial Chapter on this matter: "It is encharged to all the ministers among the indians that as the boys of the school are taught to read and write, they teach them also to speak and write our Spanish language on account of the much politeness and benefit that will follow therefrom." (3)

Again, on March 2nd 1634, and Nov. 4th 1636, Felipe IV dispatched cédulas relating to this same subject, in which he instructed the Archbishop and Bishop to see that the natives were taught the Spanish language by the clergy.

Among the many other documents which exist in the archives of the Religious Corporations relative to this subject the following is well worthy of mention, showing as it does that the Religious Orders were far from being enemies of the education and illustration of the people. In the chapter of the Augustinians held on the 17th of May 1716, R. P. Tomás Ortis was instructed to compose a code for the guidance of the Augustinian Clergy. In matters relative to education we read the following:

(1) Navarro; Estudio de algunos asuntos de actualidad. p. 127.

(2) All the Religious Corporations have been engaged more or less in the education of the people; more has perhaps been done by the Dominicans than by any other Order. I have merely touched upon the question of education in this pamphlet, having reserved that interesting subject for a future booklet.

(3) This document still exists in the archives of San Pablo Manila.

«No. 79. Not only by reason of the cedula of his Majesty, but also because of his personal obligations, the minister ought to have all diligence and care to promote and preserve the children's schools in the pueblos; and when there be found difficulty therein it will be convenient and frequently necessary, that advantage be taken of the Alcaldes Mayores in order that by their influence they may bring about what the ministers of themselves could not succeed in in this matter; and if the fathers do not wish to send their sons, the ministers shall be empowered to report them to the Alcaldes Mayores that they be obliged thereto. And above all, the minister ought to be very content in procuring the preservation of the schools, and in *suffering patiently the great resistance encountered among the indians against them* (the schools), and it will be well to care for them with some expenses for their preservation, because they are very useful and necessary.” This argument is powerful enough in itself to overthrow the doubtfulness which walls around the minds of many in this subject of education; but that the doubt may be cleared away I will quote further from this valuable document: «No. 158. The Fathers who hold ministries, in the fulfillment of their office, are obliged to procure by all possible ways and means, and if necessary by means of the aid of the Royal Justices, that all pueblos, both matrix pueblos and *visitas*, possess schools, and that all the boys assist thereto every day, and if the natives of the visitas do not wish to or are unable to maintain schools, the boys shall be compelled to attend the schools of the matrix or head pueblos, because besides the school being so necessary, as testify the ecclesiastical and secular laws, the want of them occasions many spiritual dangers, as experience teaches us, and among others, one is the highest ignorance which many suffer of things necessary to enable them to confess their sins, to be christians and to live as rational beings.» In the face of such over-coming argumentation comment is unnecessary, many other dispositions might be cited but these will be sufficient to show the open and candid

intentions of the Spanish monarchs, Governors General and apostles of christianity in this country. The early friars had an enormous task to perform to carry out this intention and few natives could be found with heads capable of retaining even the most ordinary words; and then the indians showed no desire whatever to have their language supplanted by the Spanish.

Something more than mere teaching in the schools is necessary to instil a foreign language into the minds of a native race: it is necessary to change the very nature of the people, and this change cannot be made in a day nor even in a century, or two, or three to make it complete. Language is but the verbal expression of the minds of a people and therefore keeps pace in its development with the development of the intellect. Even in the wide spread English language the original has not been obliterated; the civilized latin succeeded in no more than incorporating itself with the language it found in Britain at the Roman conquest. The Romans, Danes, and many other nations assisted in the transformation; the result was not a radical change but a language brought about by a gradual change of circumstances and surroundings, and a slowly increasing civilization. From a very interesting study I have before me of the gradual change through which our language went I copy the following paragraph. It is from the *Chronicle of Robert of Gloucester*: the original runs as follows:

«Thus com lo! Engelond into Normannes honde, and
»the Normannes ne couthe speke the bote her owe speche,
.....», and translated into more modern English:

«Thus came lo! England into the Norman's hand,
»and the Normans did not know how to speak then
»but their own speech, so that the high men of the
»land, that of their blood came, hold all the same
»speech that they of them took; for unless a man
»should know French, men reckon of him very little;
»but the low men hold to English and to their kindred
»speech yet. I ween there be not men in world
»countries none, that hold not to their kindred speech,

»but England alone. But well men wot, for to know
»both well it is; for the more that a man knows,
»the more worth he is.»

No country colonized by the Romans adopted their language *in toto* and so it was here also that native, rather than adopt *in toto* the Spanish, was satisfied to amplify his scant vocabulary with Spanish words and phrases to express Spanish taught ideas.

In order to carry out the orders of the sovereigns and the commands of those who ruled here, there were always insuperable difficulties to be overcome, but it is a great injustice to accuse the Religious Clergy for the fact, deplorable or not, that Spanish is not more spoken among the natives, when there is over abundant proof that there was far less Spanish spoken in those pueblos in which the native clergy were stationed than in those in which Religious ruled; but they were equally under the obligation of teaching it. How many cities in the world can boast of having had within their limits three Universities? This is the proud boast of this *priest ridden* city of Manila. The first of these Universities was founded in 1595 by the Jesuit Fathers and approved by Pope Gregory XV who, in 1621, granted it the title of Pontifical, the King in 1653, granted it that of Royal. The second University was that of Sto. Tomas, belonging to the Dominican Corporation, and founded in 1620, receiving the title of Pontifical in 1645 from Pope Innocent X and the title of Royal in 1680. The third was founded in 1717 and remained independant of the other two till 1726 when it was, for economical reasons, incorporated into the Jesuit institution.

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VI

To put the whole problem in a nutshell, the friar has always been blood which has coursed through

the veins of the national life of the Filipino people; he was always an integral part, the backbone of the Spanish supremacy; it was the friar who released the Filipino from his slavery to the bestiality which, were it not for the words of divine Scripture, would make one believe in Darwin's theory of man's descent. The friar has been all in all in the Philippines and if there be anything in the land that is worthy of praise or remembrance there will be found closely connected therewith, either with its commencement or its continuation, the name of a Padre of one of the Religious Orders against which a handful of renegade Spaniards and irresponsible natives have been pleased to foster a diabolical masonic campaign. The friars have done all this and a thousand things besides and yet they are to-day charged with being *Enemies of Progress*! If this be so then, if these devoted parish priests have been enemies of progress, it is full time that some learned man should re-define the word *progress* that we may know its true signification. Noah Welster LL. D. tells us that progress is "*a moving or going forward, as in the growth of an animal or plant; or in knowledge: or in business of any kind; or towards completeness or perfection.*" "*To move forward, advance, to make improvement.*" Well now, granting this to be the true signification of the word, let us compare it with the work of the Religious Corporations in these islands. In the first place, is the present state of the people in general better than the state in which historians tell us Magallanes, and Urdaneta and Legaspi found them? The only possible answer to this is decidedly yes. Is this or not an advance towards completeness or perfection? Certainly it is. Then to whom is this betterment owing. Let us again refer to History.

"*The friars have elevated the people to the highest point of civilization to which a race which previous to the last four centuries was found in the most abject barbarism, is susceptible,*" says the Duke of Allencon; *Luzon and Mindanao: Extracts from a diary of a voyage in the extreme Orient. Paris 1870.*

To the *highest point of civilization to which they are susceptible*. What native tribes in other parts of the Orient or of the world have made this progress? Have the North American Indians? Has the American Negro? Has the native of India, Burmah, Borneo, etc. etc? No, and why? Because they fell into less charitable, less Christian, less truly civilizing hands than did the Filipino!

“The letters and reclamations of the Religious are what have influenced the dictation of the laws of the Indies, all the lines of which groan under the weight of piety and gentleness.” Sinybaldo de Mas. Report of matters concerning Philippine Islands. Madrid. Jan. 1842.

“With no other arms but faith the Religious Orders pacified and civilized the Philippine Archipelago.” Mallat.

Compare this with the subjection of the N. A. Indians, the natives of India, Borneo etc.“

“..... and it should be borne in mind that for the well being of the colony 200 friars are of more value than 2000 bayonets“. His Excellency Pedro Antonio Salazar, to the Secretary of State, Manila 26 Jan 1837. Imagine the state of India if a few two thousands of bayonets were exchanged for a few two hundreds of methodist missionaries.

“They sowed the first seeds of naval construction. Nor was sculpture neglected by those learned teachers of the native, and the facility possessed by the pupil for imitation exalted by religious fervor, has been transferred quickly into altars, images, etc.“—A Saenz de Uraca. De Madrid á Filipinas, Sevilla 1889.

Bowring, a former governor of Hong-Kong admiring the intimate unity existing between the indians and the Friar parish priests, says: “I have no doubt that the oneness of religion forms a great tie.“

"As the parish priest is the consoler of the afflicted, the peace maker in the family, the promoter of useful ideas, the preacher and the example of all that is good; as he is the soul of liberality, and the indians see him alone in their midst, without parents, without trade, and always devoted to their greater advantage, they are accustomed to live content under his paternal direction, placing their entire confidence in him. The Padre established or directed the law-suits of the people; he drew up documents; he appeared at the capital to appeal on behalf of his indians; he offered his prayers, and sometimes opposed with his threats the violences of the Alcaldes Mayores. "Comyn. Estado de las Islas Filipinas en 1810.

"The convents are generally the hostelrys and drug stores of the pueblos." S. de Mas.

Belloc y Sanchez affirms in *La Patria* that "..... the convents were converted into schools of arts, into workshops of carpentering and iron work, into cloth factories, where elegant silk, *pini*, *jussi*, hemp and cotton textures were woven."

"Some friars are the gratuitous watch makers, architects and engineers of their respective pueblos." W. E. Retana; *Frailes y Clerigos*. Madrid 1891.

"The general history of these missions (Spanish as compared with those of protestants in Africa and other parts) shows with an irresistible eloquence to the unprejudiced, the superiority of the Catholic missionary, all abnegation, all heroism, all disinterest, as a rule to those of other cults, who only entertain human aims, as though they only had the mission of assisting the government and the commerce of the country, exploiting the colonial possessions. "Sr. Barrantes.

... «..... In the few provinces in which the friars held estates, roads were in better condition and

the bridges the better resisted the freshets, and excessive payments were not suffered for patents and tributes, and the *bahais* of the tenants were granaries overflowing with peace and plenty; where there was a parish priest of influence and property, courts of justice and judges lived at ease; whilst there was the necessary in the convent, no hearth or home suffered hunger. «Memorias del Cautiverio.» P. Graciano Martinez, Manila, 1900.

.....«The friars continued holding their protecting hands over the indian... and watching in all possible ways that he should not be oppressed by covetous government employees.» Blumentritt. Considerations on the present political situation of the Philippines. Barcelona; 1889.

«I have met many friars who were the objects of special respect and affection, and in fact they merited it as the guardians and restorers of peace in the family, and as the protectors of the children in their studies, and moreover for the labors they undertook in the welfare of their respective pueblos.» Bowring.

«The Viceroy of Mexico in 1765 remarked to King Carlos III: «In each Friar in the Philippines, your Majesty has a Captain General and an army.»

“The official intervention of the friar in the principal affairs of the town in which he offered his services is a right, somewhat curtailed at present, which has been perpetuated since the conquest. The Religious is generally the sole Spaniard in the pueblo; this Spaniard is all patriotism, all love for the natives, with whom he is bound by the double tie of Religion and language. This Spaniard is the superior man of the pueblo. W. E. Retana? Frailes y Clerigos.

“Send me a company of friars; they will be of more service to me than 40 batallions of soldiers.” Gen. Oraa Gommander in Chief in the Philippines.

"The friar is the strongest bond which unites us to the indian, the intregal part of the moral and material force which sustains Spaniards in the Philippines and the sole civilizing element there existing." Belloc y Sanchez.

«With equal patriotic zeal the Friars of the Philippines ever guarded the sacred integrity of the territory and of public order against the machinations produced among those varieties of race for its undoing.»— Manuel Sastron, ex-Civil Governor of the Philippines, «La Insurreccion en Filipinas,» Vol I, p. 84.

From the time of Legaspi to that of Malcampo, 400 to 500 soldiers were all that the Archipelago had for its defense. Thus it was that on innumerable occasions in both ancient and modern times, the Regular Clergy have laid aside, for the time being, their priestly mien and, placing themselves at the head of their parishoners wrought havoc upon the enemies of their country and faith. The XVII and XVIII Century history of the Philippines is pregnant with proofs of this zeal, and well do my own countrymen know what it is to attack and overcome a people who are led to the fray, and sustained in the fight till the last ray of hope has faded away, by leaders such as were those who led the natives in defense of their Fatherland against the advance of the English troops into the interior at the taking of Manila.

In his statement dated June 1st 1869, directed to the minister of Ultramar, D. Jose de la Gandara, Governor General of the Archipelago, remarked: «*Religious Orders.*—These came to the Archipelago with the expedition of discovery and taking possession: *their history is the history of the Philippines*; their influence has always been absolute and it continues to be most important. We cannot be ignorant of the fact that their services in things spiritual and temporal have, for the reduction, civilization and social organization of these islands, been more efficacious and profitable than all the means of the policy of the Government and of

the administration here exercised by the supreme power of the mother-country.» And further on he says:

“The Metropolitan Archbishop and the Suffragen Bishops are at such a height because of their virtues, by reason of their learning and their patriotism that my examination cannot reach them. I have always found in them all, their powerful aid and am sure they will render it in the same manner to my successor.”

Frederic H. Sawyer, a recent writer on matters Filipino, says, speaking on this great question: «To sum up the Religious Orders, they were hardy and adventurous pioneers of Christianity, and in the evangelization of Philippines, by persuasion and teaching they did more for christianity and civilization than any other missionaries of modern times.»

«Of undaunted courage they have ever been to the front when calamities threatened their flocks; they have witnessed and recorded some of the most dreadful convulsions of nature, volcanic eruptions, earthquakes and destructive typhoons. In epidemics of plague and cholera they have not been dismayed, nor have they ever in such cases abandoned their flocks.»

«When an enemy has attacked the islands they have been the first to face the shot. Only fervent faith could have enabled these men to endure the hardships, and overcome the dangers that encompassed them.»

«They have done much for education, having founded schools for both sexes, training colleges for Teachers, the University of Sto. Tomas in Manila, and other institutions.»

«Hospitals and Asylums attest their charity. They were formerly and even latterly the defenders of the poor against the rich, and the native against the Spaniard. They have consistently resisted the enslavement of the native.»

«They restrained the constant inclination of the natives to wander away into the woods and to return to primitive savagery by keeping them in the towns, or as they said, «under the bells.» «Fred. H. Sawyer. The Inhabitants of the Philippines;» p. 75.

And this is HISTORY and not a compilation of fads and fancies. Hundreds more of such quotations might be added were it not for the want of space. And will the reader call this testimony faulty to prove that the progress of the country is due to the *friar*? The very manhood and womanhood of the people is owing to the zealous labors of the friar! Urdaneta (a friar too, remember) found the natives living as do many native tribes in surrounding British and other colonies, in beastialities, and he and his fellow workers and their successors dragged them out of the mire and developed the God-given instincts of their souls.

Aye! progress. Show me a colonial possession in all this wide wide world in which the natives of the soil enjoy a 100th part of the advantages showered down upon the Filipinos by the Religious Orders.

Nor is this history ancient: it is equally modern. Some would have us believe that the friars of our own times have not done for the people things equal to what their predecessors had performed but that they have remained snug and comfortable in their parochial houses satisfied to wear the laurel wreaths won by those who had lived and worked in the same places, and had passed to their reward. But so clear is the utter falsity of the statement in the face of the history of the last few years that it does not merit serious attention. I am not prepared to argue that a comparison of the friar of to-day with his predecessor of say 200 to 300 years ago would show that they were identical in all things. No such comparison could be made among any members of the human race. Men change with the times and considering the times in which the early Philippine friars lived: times of intense religious fervor, times in which christian perfection was sought for by all, from the King downwards to his lowliest subject, it is easy to realize the spirit which inspired them. But times have changed. The love of money has given place to the love of God in modern nations. Man in these days, whilst becoming more learned in things of this transient life, becoming richer perhaps and more important in

his own eyes has become decidedly more degenerate. The spirit of Charity of our forefathers is but little known in our days. In modern nations divorce has robbed the nation of its manhood and destroyed its moral life, whilst that bloodthirsty vampire, Freemasonry, has fixed itself upon, and is sucking the lifeblood out of the old time nations, robbing them by its machination of their colonial possessions for the aggrandizement of the enemies of God.

And is it strange that the subtle influence of these great changes should have perhaps lowered the tone of the intense religious fervor of even some of the members of the Religious Orders? The friars are but human beings like ourselves and liable to err and even to fall. Are we to expect from them more than the possibilities of weak humanity? As a matter of undeniable fact there is no set of men more thoughtless of self and thoughtful of one's neighbor than those men who form the membership of the Religious Orders; no men more desirous of the moral and material progress of the human race. There is mighty little in his world, of sound civilization and culture that does not trace back its beginning or preservation, in face of untold disasters, to the Religious Orders. And yet they are condemned as enemies of progress!

That there have been members of these same Corporations who are failed to fulfil their vows of poverty, chastity and obedience I do not deny; in the eyes of some, even *that* is not of great importance for remember Luther was a friar once, and one of those very ones who failed in all three vows, especially in matters of chastity and obedience, and yet he was worthy to become the father of Protestantism. And how many more could not be named who after breaking these solemn vows have been exploited by the church founders of modern times. "Escaped" nuns, almost all of them women of immoral habits, ex-priests, almost all likewise of immoral customs: people who for their drunkenness or immodesty have been cast out of the fold they brought discredit upon, are sheltered under the protecting fold of the anti-catholic press and anti-

catholic pulpit, and held up to the public, not as the reprobates they are, but as lovers of progress, as men and women who have released themselves from the thralldom of the Orders they were formerly connected with, and from the priestcraft of the Church. There have been at all times bad clergy, as there have also been bad politicians, bad tradesmen, bad authors, bad historians, bad annalists, bad men and women of every description. But to argue that because these bad cases which nearly always form an almost imperceptible minority, do exist we ought to do away with the whole institution, is one of the craziest arguments that could be put forward, and is on a par with the argument that because we have a difference with Captain A. or Lieutenant B. or because certain of the rank and file are men of immoral or drunken habits, we should do away with the whole army! The Religious who has been unfortunate enough to give way to the temptation that has beset him has always been severely dealt with by his Corporation, and in the majority of cases, has been sent out of the country. And when without any attempt to shelter the faulty, or even those who for some reason, whether for want of tact or of religious zeal, have not been acceptable in the pueblos assigned to them, we make a comparison between the Regular clergy of the Philippines and the clergy of any other part of the world, we shall soon become convinced that, taking all things in consideration, the Philippine Friar holds no mean place in the list, if he does not head it.

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And this is the *Friar*! Not as I have painted him, but as 300 and odd years of history have pictured him! Now that judgement has been passed upon him, what shall be the sentence.

This is the *vexata quaestio*: what shall we do with the Friar! I do not come before the public as a judge upon this question, but merely as an advocate, and can but present my defence and leave to others the

judgement on the case. This judgement depends upon negotiations between Rome and Washington. But in virtue of my powers of attorney it remains to me to enter the plea of *not guilty*; and to conclude this first part of my defence of Religious Orders in the Philippines, with an expression of my opinion that nowhere in the wide, wide world can be found a truer and more faithful servant to the constituted Government, and a more useful and necessary friend to the helpless-when-left-to-himself indian than the poor despised Spanish Friar, who by his fidelity to his faith and his country, and to the government of the U. S., when once implanted here in virtue of the Treaty of Paris, has dragged down upon himself the disfavor of the enemies of Religion, of Spain, and of those who behind masks of friendliness are covert enemies of the overthrowers of their ideas of independence. The friar is not an angel, though he stands better chance of becoming one than most of us; he is but a man. Let us then judge him as a man, and not expect of him things beyond the weak powers of human nature. We are too apt to be so particular over other peoples faults as to neglect our own; so careful that these faults should be proclaimed before the world, whilst we should feel insulted if anyone were to even insinuate anything about us. Away with this idea; let us be straight forward, and taking the bull by the horns struggle with this anti-friar fanaticism which has overcome so many of us, and acknowledge with those who have, after a carefull examination of the whole question, come to the unavoidable conclusion that the Philippine Friar is not the illiterate, immoral castaway that Foreman and his friends have pictured to us, but a priest who whilst true to the faith of the Holy Roman Church, is at the same time a far better American in matters of the preservation of law and order than the majority of those who decorate their homes with hosts of star spangled banners.

In conclusion: let us remember the two old proverbs, "*It is not the cowl that makes the monk,*" and "*Those who live in glass houses should not throw stones.*"

APPENDIX.

Letter of King Philip II to Padre Urdaneta

«The King.—Devout Padre Fray Andrés Urdaneta, of the Order of San Agustín: I have been informed that before your entry into Holy Orders you accompanied the armada of Loaysa and passed the Straits of Magallanes to the Spice Islands, where you remained eight years in our service. Now in as much as we have encharged to D. Luis de Velasco our Viceroy of Mexico, the dispatch of two ships for the discovery of the islands of the West up to the Moluccas, and to give them orders as to what they should do conformable with the instructions I have given him; it seems to me that by reason of the things of that by reason of the great knowledge you are said to enjoy of the things of that land, and because you understand as you do, the navigation of its seas, and are a good cosmographer, that it would be of great value to the enterprise both in matters relating to what concerns the navigation of the fleet and in those which have reference to the service of our Lord, that you should accompany them also. I therefore beseech and encharge you that you go in the said expedition and carry out what shall be ordered by the said Viceroy, and apart from the service that you will thus perform to our Lord, I myself shall be well served and shall order that account be held of it in order that you may receive thanks for what shall take place, Valladolid, September 24 th. 1549. —I the King.—By order of His Majesty.—*Francisco de Eraso.*»

In part II of this brief sketch I purpose to put before my readers some idea of the personality of the enemies of these communities and a word on their methods of action. I shall deal particularly with the two great factors of discontent in these islands: discontent against Spain, against the Religious Orders, and against the U. S. of America: first Freemasonry, and secondly its bastard child, the Katipunan.